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a long suspense, a general hush announced the approach of the procession from the cathedral. The spectacle was magnificent. One after the other, forty-seven statues of saints (who are the protectors of churches or religious bodies in Naples), followed by their respective orders or devotees, were taken round the church, and then carried back to the cathedral. As each passed the altar, the relatives of St. Januarius yelled or shrieked a prayer. The wealth expended on these statues must be immense; so great, indeed, that, though made at the expense of the several parishes of Naples, they are all kept in the cathedral, and are not permitted to leave it even for the annual fetes performed in their honour at the respective churches, unless a deposit has been made to the full amount of their value. The statue of the Archangel Michael, the special protector of Ferdinand II., was surrounded by the Regal Guard. The procession closed with the ampulla containing the blood of the Saint in a golden shrine, and under a canopy of gold and crimson cloth. It was carried by the Cardinal, and immediately preceded by the Seminarist, Municipality, gentlemen of Court, and dignitaries of the cathedral, whilst a military band followed, playing several selections from the "Traviata." Prayers were offered on the high altar by the Cardinal, who, taking the ampulla in both hands, worked it round and round. Immediately behind was a light, at which his eminence, stopping every now and then, examined the blood to ascertain if it were liquified. At each disappointment there were murmurs and shrieks, and prayers uttered. The words it was difficult to distinguish; but they generally are as follows:—

Tu sei morto per la Santa Fede,
Impetra a noi la grazia della Santa Fede,
E facci il miracolo.

If the miracle is delayed longer than usual these words are uttered:—"Faccia giallita, come tu sei dispettosa! Campione di Christo, tu sei un bello santo!" "You yellow-faced fellow, how spiteful you are! Champion of Christ, you are a pretty saint!" A little bell in twenty minutes announced that the miracle was wrought; and from doubt, remonstrance, and despair, everything was changed in a moment to rejoicing. There was a buzz of congratulation through the church. "Thankee, thankee, St. Genuarino," said a man by my side. "We shall be safe from the cholera and make plenty of wine this year," said a young priest. "Last year, sir, it took a long time to liquefy, it became indurated again, and, and—we had the cholera." We have no farther concern with this miracle than as a spectacle, and, therefore, suspend all other observations. The Neapolitan populace, who believe it most profoundly, never think of inquiring about it, and seem to have adopted the maxim of the ancient Germans—"Sanctius ac reverentius de Diis credere quam scire." The King, too, during the following week goes in state with all his court to the cathedral, to kiss the ampulla.

Correspondence.

ST. CYRIL OF JERUSALEM.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—As you are rather severe in your last number on an eminent Father, whose catechetical lectures have come down to us as a valuable relic of antiquity—St. Cyril of Jerusalem—I think it but fair to call your attention to some passages from his works, which show that he was as great a lover of the Holy Scriptures as you yourself profess to be. As a lover of fair play, I hope you will have no hesitation in inserting them in your next number. I remain, sir,

Your obedient servant,
SCRUTATOR.

EXTRACT FROM ST. CYRIL.

"Embrace and keep," saith this eminent Father, "the faith which is now delivered to you by the Church, TAKEN FROM ALL THE SCRIPTURES; for as all cannot read the Scriptures, but some are prevented by unskillfulness, and others by occupation, lest any soul should perish through ignorance, we comprehend the whole doctrine of faith in a few verses. * * * And this faith I commend you to have as your *viaticum* through life, and to receive nothing more besides it, not even if we ourselves should change, and speak contrary to those things which we now teach you; nor even if an opposing angel, transformed into an angel of light, should seek to lead you into error. For although we or an angel from heaven should preach unto you another Gospel besides that which you receive, let him be anathema. And what you have taken in words, retain in your memory, and TAKE THE ORIGIN (Gr. *ἀναγινωσκον*) OF EACH HEAD, at a fitting time, FROM THE DIVINE SCRIPTURES. For the sum of the faith was not composed as it pleased men, but the most important things (Gr. *καίριωτατα*), SELECTED OUT OF ALL THE SCRIPTURES, complete one doctrine of faith. And even as the mustard seed includes many branches in a little grain, so this faith, in a few words, incloses, as in a bosom, all the knowledge of piety contained as well in the Old as in the New Testament. Behold, therefore, my brethren, and hold fast the traditions which you now receive, and write them in the breadth of your hearts.*

* Cyril Hierosol. Cat. 5. De Fide et Symbolo, p. 78.

"Who can know the deep things of God, except the Holy Spirit alone, who has dictated the divine Scriptures? And yet the Holy Spirit himself has not spoken in the Scriptures concerning the generation of the Son from the Father. Why, then, should you laboriously inquire into those things which the Holy Spirit has not written in the Scriptures? Why shouldst thou, who knowest not those things which are written, seek to penetrate what is not written? There are many questions in the divine Scriptures: we do not comprehend what is written. Wherefore should we fatigue the mind about what is not written? Let it suffice us to know that God begat his only Son."*

We readily comply with the request of our correspondent, and can assure him we have no wish to keep back any part of the writings of the Fathers, especially those relating to subjects on which all the earlier Fathers are in truth unanimous, such as the passages he has quoted from St. Cyril.

We are obliged to "Scrutator" for calling our attention to those passages, from which we think some important conclusions may be deduced.

The extract given from Cat. 5, p. 78, contains one of the most distinct statements to be found in the writings of the Fathers, that the original creed of the Church was drawn entirely from the Holy Scriptures, and is, in fact, nothing but a brief compendium of what is taught therein, and was not founded on an independent tradition orally delivered. It speaks indeed of traditions, notwithstanding their Scriptural origin, because everything contained in the Holy Scriptures was transmitted or handed down. The word tradition we could easily show is employed by the other Fathers just in the same way. It seems too obvious to require any argument to prove it, that the traditions of faith contained in the creeds, and derived entirely from the Scriptures, do not yield the slightest warrant for that kind of tradition relied on by the Church of Rome, which presumes to add new articles of faith, of which the ancient Church, even in the days of St. Cyril, had no conception, not only without warrant from the Word of God, but even against it. Again, can any one believe that St. Cyril would have spoken of the sonship of Christ as an impenetrable mystery, which no man could safely venture to explain, as he has done in the second passage cited, if he believed that there was vested in the Church a power of developing doctrines not revealed in the Holy Scriptures, as now taught by Mr. Newman, the head of the Roman Catholic University of Ireland.

We are so far from wishing to conceal such passages, or to deny that St. Cyril (with a good deal of superstition and credulity) held, theoretically at least, the same sound views of Scriptural authority as most of the Fathers in early times, that we have pleasure in adding a further passage to those to which "Scrutator" has called our attention, and which, perhaps, is still more striking than either of them. When treating of the Holy Spirit, St. Cyril says:—"Let us speak only those things which are written; if anything be not written, let us not curiously seek to know it. THE HOLY SPIRIT HIMSELF HAS UTTERED THE SCRIPTURES; He has said whatever He chose concerning Himself, and all that we were able to receive. Let us speak, therefore, those things which are dictated by Himself, for what he has not said, we dare not."†

We would entreat our friend Mr. Power, who attaches so much weight to St. Cyril's authority, to weigh well the foregoing passages, and honestly say whether he believes that if St. Cyril had been at Rome on the 8th of last December, he would have dared to promulgate a new doctrine which the Holy Spirit has not uttered in the Scriptures, and which was unknown to the whole Church for, at least, twelve centuries.

LEGENDS OF THE BLESSED VIRGIN.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—As you seem desirous of noticing the Roman Catholic literature of the day, allow me to invite your attention to a handsomely got up volume, printed by Charles Dolman, New Bond-street, entitled "*Legends of the Blessed Virgin*," collected from authentic sources. By J. Collin De Plancey. Translated from the French.

The translator, in his preface, apologizes for the title under which the sacred narratives which compose it are introduced. "Legends," or readings, are pieces of sacred literature (*legenda*, "to be read" as distinct from things *credenda*, or *agenda*, "to be believed or done"), not matters of faith, and, therefore, not of precept; but edifying narratives, which the faithful may read with profit, and which may, by God's blessing, be the means of arresting the attention of others to the marvels of the spiritual world. The volume contains, among other marvellous legends, that of the Holy House of Loreto, which, as you have already so fully examined its pretensions to be placed among the "*credenda*," or things "to be believed," I shall not occupy your time further with it.

Perhaps, however, you may find space to transcribe the following specimen of the edifying narrations contained in the book, which is taken verbatim from pp. 4-6.

I remain, sir, your obedient servant,

A CONSTANT READER.

* Ib. Cat. 11. De Filio Dei, p. 181.
† Cat. 16. De Spiritu Sancto, p. 244.

THE SPARROW.

"Sancta Maria." "Holy Mary." Holy Mary! How many charming legends are attached to the sweet name of Mary! Here is one which is generally regarded as a pious tale or parable.—

"In the early ages of Christianity, a pious solitary, great in the sight of God, but little known to men (though St. Bernard twice preached his panegyric, and composed the office for his festival), lived on the borders of the Aube, in a forest of Champagne. The ancient Gauls had here worshipped one of their gloomy divinities, for whom the Romans had substituted Saturn. The spot was thence called *Saturniacum*, when the solitary, whose name was Victor de Plancey came there, and built a chapel and a small hermitage.

"Numerous miraculous events followed this work. Among the most surprising were conversions, by which souls sold to perdition were redeemed to heaven; and hearts once frozen by egotism, and corrupted by vicious practices, were inflamed with charity, and brought forth such flowers of virtue as even the world is constrained to admire—phenomena which perplex the mind, but are easily explained by faith.

"The saint felt that the hours which he passed alone in his cell were the sweetest of his life. The only living creature near him was a tame sparrow, which he fed and cherished, regarding him as the emblem of solitude. Tenderly devoted to the Blessed Virgin, the holy hermit invoked her incessantly, and the only words he uttered aloud were, *Ave Maria*!

"Long accustomed to hear these words, and only these words, the sparrow learned to form them; and great (as may be imagined) was the joy of the recluse the first time the bird flew on his shoulder and cried in his ears, *Ave Maria*!

"At first imagining some holy spirit had come on a divine mission, the saint fell on his knees in reverence; but the bird continuing to chirp *Ave Maria! Ave Maria!* soon made him aware of the real source of those sweet sounds. The bird, from an innocent distraction, became a friend—almost a brother—a praying creature of God! He redoubled his care of him, and henceforth his solitude was agreeably enlivened.

"The modest bird, to whom the people gave the name of 'the little monk,' seemed on his part to share his master's joy. At the dawn of day his first cry was, *Ave Maria!* When Victor threw him his crumbs, the little bird sang a *grace of Ave Marias*; and on the hermit kneeling to his devotions, the bird would perch on his shoulder and softly whisper, *Ave Maria*!

"Victor cultivated a small garden. Could he for one instant have lost sight of the constant object of his thoughts, the faithful sparrow, on a tree, would have instantly recalled it by his *Ave Maria*!

"The Christians of the country, who came to consult the holy hermit in their troubles and doubts, much esteemed the little bird; and, on saluting them with his little prayer, they could not consider it to be otherwise than a miraculous favour, accorded to the solitary by our Blessed Lady.

"The sparrow, when free, took short flights into the country; and, when the hermit, in his meditative walks, had rambled further than his wont from his cell, he was sure to be reminded by the bird chirping an *Ave Maria*!

"One day in spring, as Victor lay ill upon his mat, he opened the wicket of his cell, and his little friend flew out, as was his custom. A few minutes afterwards, Victor was alarmed at seeing a sparrow-hawk pursuing his favourite. The bird of prey opened his beak, and spread his talons to seize and devour the poor sparrow, when the little bird, almost feeling the sharp claws of his enemy, screamed out *Ave Maria*! At this wonder, the hawk, startled and terrified, arrested his course, and the gentle sparrow had time to reach the cell; and, falling on the breast of Victor, faintly chirped an *Ave Maria*! and died."

[Ed.—From what authentic sources Mons. Collin de Plancey derived this pious tale, unless he be a lineal descendant from the holy hermit (whose surname, we observe, he bears), and has received it by unerring family tradition, from "the early ages of christianity!" we are at a loss to conceive, and should, indeed, almost suspect that the writer was desirous of bringing "Legends of Mary" into ridicule, by commencing with such an unedifying fable, if the very next chapter in his "*Legends*," was not one on the Council of Ephesus, in which St. Cyril of Alexandria, presided. We feel obliged to our friend for the volume, which we shall, probably, at a future period mention again.]

PADRE GIULIO ARRIGONI.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

(Translated from the Italian.)

MR. EDITOR—Reading to-day your most interesting journal, I was much delighted with the article, entitled "An Enlightened Roman Catholic Bishop." What your correspondent states as to the nature of his preaching is only the exact truth. He never used to speak of the Virgin or the saints, and when occasionally obliged to make some panegyric on them, he always invited his hearers only to imitate the virtues of Mary and the saints, but not to adore